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SAUNDERS, K. J. *Adventures of the Christian Soul*. Cambridge: University Press, 1916. xiv+145 pages. 3s. 6d.

This volume is based upon an essay which in 1908 won the Burney prize at the University of Cambridge and was later elaborated into a series of lectures given at various colleges in India. In its eight chapters the author gives some account of the subconscious, the religion of childhood and of adolescence, conversion, and certain aspects of Christian mysticism. While the Introduction states as the main thesis of the book the view "that there is, deep-seated at the heart of all the worthiest types of religious experience, a sane yet passionate love, and that only if this love has an Object who is real and worthy and who responds to it can its wonderful fruits be accounted for," the book itself is more in the nature of a general discussion of the themes indicated by the chapter headings. The author shows considerable acquaintance with the more recent literature of the psychology of religion, particularly with the writings of American psychologists. There are frequent citations from James, Coe, Pratt, Starbuck, Irving King, Stanley Hall, and others. The treatment is for the most part balanced and fairly objective. One agrees with the author in his refusal to glorify the subconscious at the expense of the conscious, in holding that religion is "natural and innate in the child consciousness," in the view that "the normal age for decisive religious conviction" is from thirteen to fourteen. However, the author deals with conversion as if it were typically an adolescent rather than an adult phenomenon, whereas the radical experience more properly termed conversion is characteristically an adult phenomenon. The mystical type of experience is exalted too highly and at the expense of the experience of "the ordinary religious soul"; religion must stand or fall by what is possible for the "ordinary religious soul." One gains now and then the feeling that the author is interested in validating a perfectly conventional theology by appeal to the new science of the psychology of religion. An illustration of this appears on page 56, where the author says: "May it not be, then, that in the primitive family we see the great archetype of Love, the divine family of Heaven, the mutual love and service of the Holy Trinity, deeply represented and symbolized?" The author does not seem to realize that he has been carried beyond the field of the psychology of religion at such points. Indeed the thesis of his book, though not its discussion, is rather a question of ontology than one of psychology.

H. B. R.

STRONG, AUGUSTUS HOPKINS. *A Tour of the Missions—Observations and Conclusions*. Philadelphia: Griffith & Rowland Press, 1918. xxii+223 pages. \$1.50.

At the close of forty years' noteworthy service as a theological teacher Dr. Strong goes to see how the gospel is transforming non-Christian peoples. More than a hundred of his pupils have been in the foreign mission field. Contrary to his personal wishes his coming was heralded, and he had an ovation all the way. Although he had expected to preach no more sermons and make no more addresses he was obliged to make fifty or sixty extemporized talks at churches, schools, and colleges. This book is a record of his impressions and conclusions, which he had not intended to publish. Such a record from a severely trained, widely cultivated, profoundly sincere mind and heart suffers from no lack of careful discrimination, positive conviction, and clear statement.

The mission fields visited are Japan, China, the Philippines, Burma, numerous points in India, Ceylon, and Java. Everywhere we have Dr. Strong's reactions clean cut and unequivocal. The descriptions have the vivid literary touch that the distinguished author is so capable of giving, and the reader gets striking impressions of lands, peoples, and religions.

Dr. Strong is so repelled by the revolting marks of some of the non-Christian religions that he finds it difficult to see any value in any of them. In this respect he differs from Dr. Clough, who used to tell his audiences that if they could not or would not accept the gospel of Jesus Christ then they should live up to the teachings of their own religions.

Many of Dr. Strong's friends and admirers reading his closing chapters will regret to find him so disturbed. He seems almost to have lost hope. False teaching has gained a controlling influence in most of the theological schools, the ministry has been affected, and the taproot of the gospel and missions has been cut. He still believes that a mighty revival of religion is coming, and that we shall then get back to the old and secure foundations. As to his own denomination he says: "We Baptists must reform, or die."

Perhaps few of us contemplate with perfect equanimity the present world-situation, and the general reconstruction—social, political, and religious—that is put before us. That God is making a new world is pretty evident; that he will use us if we are willing to be used we cannot doubt; that the good work already done—to which Dr. Strong has been a large contributor—will be conserved general history seems to teach. Is it not a time for robust faith that the best is yet to be? When the Lord called, Abraham went out not knowing whither he went.

J. W. M.

WHITTINGHILL, O. G. [Editor]. *La Chiesa e I Nuovi Tempi*. Edita Dalla Direzione Della Scuola Teologica Battista. Rome: 1917. xxxi+307 pages. Lire 3.50.

This volume is No. 8 in the Library of Theological Studies. It is dedicated to all those of whatever religious faith who have suffered or suffer for the truth. It consists of an introduction of twenty-one pages and nine essays by as many Italian scholars.

The introduction defines the main issues involved. The modern age for example is more exclusively scientific than any previous age; is characterized by the new criticism; and is in a very special sense democratic. The outstanding weaknesses of the church are: unbelief, inflexible orthodoxy, and the union of church and state.

The subjects of the essays are: "The Church and the Churches"; "Church and State"; "The Church and Social Questions"; "The Church and Philosophy—especially the Philosophy of Religion"; "The Church and Science"; "The Church and Criticism"; "The Church and Priesthood"; "The Church and Heresy"; "The Church and Morality."

Each of these subjects is, of course, a perennial problem, and the solution of no one of them is very near; yet they demand constant attention from many angles. Thus we are ever seeing them in larger and clearer proportions.

These essays show wide reading, they are conceived and written in a liberal spirit, and the conclusions are sane.

J. W. M.